

1. OBJECTIVES: an exploration of the roots of Catholic Christianity, including an overview of the religious experience and institutions of Israel, a consideration of the person and work of Jesus, and an examination of the Church in the New Testament. Special attention will be given to an introduction to the historical-critical method and to the question, did Jesus found a Church.

2. OUTLINE OF COURSE:

I. INTRODUCTION

A. Religion, faith, theology

1. what is religion?
2. what is Christian faith?
3. what is theology?

B. Elements of the Roman Catholic Tradition

1. Scripture
2. Tradition
3. The Magisterium

II. THE OLD TESTAMENT

C. Scripture: Introduction to historical-critical method

1. Scripture as confession of faith
2. the sources of Scripture (the traditions)
3. the author-editor-editors: the theology of creation

D. The Religion of Israel: Election and Covenant

1. the Patriarchal history
2. exodus and covenant
3. the kingdom

E. The Prophets in Israel

1. the crisis of the kingdom
2. the prophets
3. the shift towards the future
4. the problem of the relation between the testaments

III. THE NEW TESTAMENT

F. The Gospel of Jesus the Christ

1. the formation of the gospels
2. form and redaction criticism
3. the Gospel of Mark

G. Who is Jesus?

1. what Jesus claimed
2. what the New Testament claimed
3. what the Church claimed

H. Did Jesus found a Church?

1. the Church in 1 Corinthians
2. the Church in the Acts of the Apostles
3. the Church in the Pastoral Epistles
4. the origin of the sacraments

3. TEXTS: (required

The New American Bible (recommended version)

McKenzie, John L. Dictionary of the Bible

Mackenzie, Roderick A.F. Introduction to the New Testament

Küng, Hans. The Church

Wilhelm, Anthony. Christ Among Us. (Recommended, not required)

4. COURSE FORMAT: Lecture/discussion

5. SUGGESTIONS FOR FURTHER READING:

Brown, Raymond. Jesus: God and Man

\_\_\_\_\_ . Priest and Bishop: Biblical Reflections

Brown, Raymond, Karl P. Donfried, and John Reuman. Peter in the New Testament

Delorme, J. et. al. The Eucharist in the New Testament

Fulco, William. Maranatha: the Mystical Theology of John the Evangelist

Hellwig, Monika. The Meaning of the Sacraments

Lawler, Wuerl, and Lawler. The Teaching of Christ: A Catholic Catechism for Adults

McKenzie, John L. A Theology of the Old Testament

Minear, Paul. Images of the Church

von, Rad, Gerhardt. Old Testament Theology, I & II.

Rahner, Karl. The Church and the Sacraments

Ratzinger, Joseph. Introduction to Christianity

Schnackenburg, Rudolph. The Church in the New Testament

Stanley, David. The Apostolic Church in the New Testament

Tavard, George. The Church Tomorrow

Westerman, Claus. The Praise of God in the Psalms

KEY REFERENCE WORKS:

Brown, Raymond, Fitzmyer, Joseph, and Murphy, Roland. The Jerome Biblical Commentary.

Rahner, Karl. Sacramentum Mundi: An Encyclopedia of Theology 5 vols; or The Concise Sacramentum Mundi (1 vol.)



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2 Exodus 1-24; 32-34; McK. "Pentateuch," "Literary Forms," "God"  
QUIZ

3 1 Samuel; McK. "Creation," "Inspiration," "Canon"

4 2 Samuel; McK. "Salvation," "Election," "Covenant"  
QUIZ

5 Isaiah 1-14; 27; 40-55; McK. "Prophet," "Isaiah," "Word," "Sin"

6 Jeremiah 1-16; 20; 25; 30-34; Ezekiel 1-12; 16; 18; 23; 33-34; 36-37  
McK. "Jeremiah," "Messiah," "Servant of the Lord"  
QUIZ

7 Mark; McK. "Gospel" "Mark"

8 R.A.F. MacKenzie, Introduction to the New Testament  
QUIZ

9 1 Corinthians; McK. "Paul"

10 Acts 1-15; McK. "Eucharist"  
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11 Ray Brown, Priest and Bishop

12 Acts 15-28; McK. "Peter"  
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13 1 Timothy, Titus

14

FINAL EXAM

6. SUGGESTIONS FOR FURTHER READING:

- Bright, John. A History of Israel  
Brown, Raymond. Jesus: God and Man  
Brown, Raymond, Karl P. Donfried, and John Reuman. Peter in the New Testament  
Childs, Brevard. Biblical Theology in Crisis  
Delorme, J. et. al. The Eucharist in the New Testament  
Fitzmyer, Joseph A. Pauline Theology  
Fulco, William. Maranatha: the Mystical Theology of John the Evangelist  
Heidt, William G. Inspiration, Canonicity, Texts, Versions, Hermeneutics  
Hellwig, Monika. The Meaning of the Sacraments  
Küng, Hans. The Church  
Lawler, Wuerl, and Lawler. The Teaching of Christ: A Catholic Catechism for Adults  
MacKenzie, R.A.F. The Book of Psalms  
McKenzie, John L. A Theology of the Old Testament  
Minear, Paul. Images of the Church  
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## CANON OF THE SCRIPTURES

### **I OLD TESTAMENT:**

#### **A) Jewish Canon:**

- not correct to speak of a Jewish canon of the Bible before the Christian era, when controversy with the Christians made it necessary for the Jews to determine a canon: an uncertain Rabbinical trad. argues for 100 AD at Jamnia)
- modern Jews accept the canon as it is found in the Masoretic text (c. 600 AD) containing 24 books, divided into three parts:

##### **(1) THE LAW**

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

##### **(2) THE PROPHETS**

###### **-a) former prophets**

- Joshua
- Judges
- 1-2 Samuel
- 1-2 Kings

###### **-b) latter prophets**

- Isaiah
- Jeremiah
- Ezekiel
- the 12 prophets, counted as one book (Ho, Jl, Am, Ob, Mi, Jon, Ma, Hab, Zp, Hg, Zc, Mal)

##### **(3) THE WRITINGS**

- 1-2 Chronicles
- Ezra-Nehemiah
- Esther
- Ruth
- Psalms
- Proverbs
- Job
- Lamentations
- Ecclesiastès
- Song of Solomon
- Daniel

#### **B) Christian Canon (OT):**

- all of the above, plus the Deuterocanonical books (called Apocryphal books by Protestants)
- origin of Deuterocanonical books from Greek translation of OT (called the Septuagint [LXX]) made by Jews at Alexandria, 283-232 BC
- included:
  - 1-2 Maccabees
  - Tobit
  - Judith
  - Sirach
  - Wisdom of Solomon
  - Baruch
- and some additional parts in Daniel and Esther
- Deuterocanonical books accepted by early Church until the 4th century, when their continued inclusion was questioned by Jerome, among others
- included officially in Canon by Council of Florence (1441)
- rejected by Prot. Reformers in their campaign to return to primitive faith, thus accepting only Jewish canon.

### **II NEW TESTAMENT:**

- defined and accepted by early Church with few disputes (exceptions being Hebrews, 2 Peter, 2-3 John, James, Jude, and Apocalypse)
- Luther and some other German reformers rejected Apoc., Hebrews, Jude, and James (Luther objected to James for teaching that faith without works is dead).
- Lutherans returned to the traditional NT canon in 17th century
- 27 books in NT canon

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For an idea of the extent of the apocryphal or non-canonical NT material, see McKenzie, Dictionary of the Bible, pp. 44-46.

## SOURCE TRADITIONS FOR THE PENTATEUCH:

### Jahwist (J) Tradition:

-Date: 9th cen., reign of Solomon or David; Southern Kingdom (Judah)

-Bias: for the Davidic monarchy; thus, the "younger brother" theme (Issac over Ishmael, Jacob over Esau, Judah to his older brothers, Israel to the superior Egyptians, as in Judah's ascendancy over the other tribes and by the divine choice of David over his older brothers and over Saul.

-Style: Vivid narrative and dialogue; conception of the deity extremely anthropomorphic: retrojects name of "Yahweh" into the pre-history. Yahweh portrayed as Lord of history, from story of Paradise and the fall of man, the results of sin through Noah, Babel, Abraham, the promise of the land and a numerous posterity; the destruction of Sodom and Gomorrah, Issac, Esau and Jacob, Joseph and his brothers, birth and call of Moses, a very brief notice of the Sinai theophany, oracles of Balaam. Reader is left to conclude that monarchy of David is fulfillment of the saving promise.

### Elohist (E) Tradition:

-Date: 8th cen, Israel, northern kingdom.

-Bias: Toward northern kingdom.

-Style: "E" from use of "Elohim" for God in pre-Sinai material; E is less anthropomorphic in speaking of the deity; God speaks to men generally in dreams or from clouds, in the midst of fire or through angels; prefers less direct dealings of God with man. No tradition earlier than Abraham; revelation of name Yahweh is from period of Moses. From covenant with Abraham, birth and sacrifice of Issac, Esau and Jacob, Jacob's sons, Jacob and Laban, Joseph and his brothers, Joseph in Egypt; birth and call of Moses, probably five of ten plagues, passage of the sea; journey to and sojourn at Sinai; golden calf, departure from Sinai; commission of Joshua to succeed Moses, blessing of Moses, death of Moses.

E fused with J after fall  
of Israel in 721 BC to  
preserve northern traditions.

### Deuteronomistic (D) Tradition:

-Date: 7th cen, after fall of Israel; probably book found under Josiah in Temple in 621 (cf 2 Kings 22:8-10); but book has long prehistory.

-Bias: utter repudiation of foreign gods and return to pure worship of God at the one sanctuary (Jerusalem); need for each generation to make personal response.

-Style: markedly hortatory; D is most restricted to book of Deuteronomy. In present form it serves as preface to deuteronomistic history (Joshua--Kings) which evaluates Israel's history in terms of deuteronomistic principles of loyal response to covenant laws and return to pure worship (cf Judges 2)

### Priestly (P) Tradition:

-Date: 5th cen, combined with JED into Pentateuch about 400 BC. Around time of Ezra (c 398) the historical books (Jos-Kgs) were separated from rest of the history, thus isolating the Pentateuch, which became the basic Law or Torah of later Judaism.

-Bias: Covenant; also priesthood (Temple, sacrifice, festivals, cult).

-Style: more sketch or outline; dry and statistical, emphasis on genealogies, artificial chronology, thus extreme age of patriarchs. Longer sections only in creation account (Gen 1:1-2:4a), deluge, and origin of cultic institutions, a priestly interest. Divides history into four periods, each marked by a covenant, thus

retrojecting covenant into the pre-history: thus a covenant with Adam (only implied: Gen. 1:26-2:4a); with Noah (Gen. 9:8-17); with Abraham (Gen. 17); and covenant of Sinai between God and Israel (Ex. 19:1-5).



**TAB. IV**

93. Tiamat (and Marduk, the wisest of the gods,  
advanced against one another.  
94. They pressed on to single combat, they  
approached for battle.  
95. The lord spread out his net and enmeshed her;  
96. The evil wind, following after, he let loose  
in her face.  
97. When Tiamat opened her mouth to devour him,  
98. He drove in the evil wind, in order that (she  
should) not (be able) to close her lips.  
99. The raging winds filled her belly;  
100. Her belly became distended, and she opened  
wide her mouth.  
101. He shot off an arrow, and it tore her  
interior;  
102. It cut through her inward parts, it split  
(her) heart.  
103. When he had subdued her, he destroyed her  
life. . . .  
135. The lord rested, examining her dead body,  
136. To divide the abortion (and) to create  
ingenious things (therewith).  
137. He split her open like a mussel (?) into  
two (parts);  
138. Half of her he set in place and formed the  
sky (therewith) as a roof.  
139. He fixed the crossbar (and) posted guards;  
140. He commanded them not to let her waters  
escape. . . .  
144. And a great structure, its counterpart, he  
established, (namely,) Esharra [poetic name  
for the earth].  
145. The great structure Esharra which he made as  
a canopy. . . .

**TAB. V**

1. He created stations for the great gods;  
2. The stars their likeness(es), the signs of  
the zodiac, he set up.  
3. He determined the year, defined the divisions;  
4. For each twelve months he set up three  
constellations. . . .  
12. The moon he caused to shine forth; the night  
he intrusted (to her).  
13. He appointed her, the ornament of the night,  
to make known the days.

1 In the beginning, when God created the heavens and the earth, 2 the  
earth was a formless wasteland, and darkness covered the abyss [tehom],  
while a mighty wind swept over the waters. 3 Then God said, "Let there  
be light," and there was light. 4 God saw how good the light was. God  
then separated the light from the darkness. 5. God called the light "day",  
and the darkness he called "night." . . .

6 Then God said, "Let there be a dome in the middle of the waters, to  
separate one body of water from the other." And so it happened; 7 God  
made the dome, and it separated the water above the dome from the water  
below it. 8 God called the dome "the sky." . . .

9 Then God said, "Let the water under the sky be gathered into a single  
basin, so that the dry land may appear." And so it happened: the water  
under the sky was gathered into its basin, and the dry land appeared.  
10 God called the dry land "the earth," and the basin of water he  
called "the sea." God saw how good it was.

14 Then God said: "Let there be lights in the dome of the sky, to  
separate day from night. Let them mark the fixed times, the days and the  
years, 15 and serve as luminaries in the dome of the sky, to shed light  
upon the earth. . . . 16 God made the two great lights, the greater one  
to govern the day, and the lesser one to govern the night; and he made the  
stars. God set them up in the dome of the sky, to shed light upon the  
earth, 18 to govern the day and the night, and to separate the light  
from the darkness.

## Works of the Old Testament Era: Approximate Dates of Collection or Composition

CENTURIES BC	THE LAW	THE PROPHETS		THE WRITINGS	DEUTEROCANONICALS <i>Apocrypha*</i>
		FORMER PROPHETS	LATTER PROPHETS		
13th-11th	Career of Moses? Traditions underlying Pentateuch taking shape; early law codes. Early poetry (Ex 15).	Stories of conquest of Palestine. Traditions underlying Jgs and 1 Sm. Early Poetry (Jgs 5).			
10th	J tradition put into writing.	Stories of David, esp. "Court History" (2 Sm 9-20, 1 Kgs 1-2).		Use of Ps in Temple worship begins. Cultivation of proverbial wisdom in Jerusalem court under Solomon.	
9th	E tradition composed.	Preservation of royal annals of Judah and of Israel (source of 1-2 Kgs, 1-2 Chr); Elijah and Elisha cycles (1 Kgs 17-2 Kgs 10).		Ruth? Marriage songs, later echoed in Ct.	
8th	J and E merged (under Hezekiah, ca. 700?).	Preservation of royal annals of Judah and of Israel.	Amos and Hosea in Israel. Isaiah and Micah in Judah.	Hezekiah is a traditional patron of proverbial wisdom (Prv 25).	
7th	Nucleus of Dt is made basis of Josiah's reform (ca. 622). Holiness Code (Lv 17-26) edited.	Preservation of royal annals of Judah.	Oracles of Isaiah collected by disciples and edited. Zephaniah, Nahum, and Habakkuk. Jeremiah dictates to Baruch.		
6th	P is compiled from earlier sources and gives structure to emerging Pentateuch.	Deuteronomic History edited in Exile.	Ezekiel in Babylon. Deutero-Isaiah (ca. 550). Editing of pre-exilic prophetic corpus. Post-exilic oracles of Haggai, Zechariah (1-9), and Trito-Isaiah.	Lamentations. Job(?).	
5th	Completion of Pentateuch (ca. 400?).		Malachi. Obadiah(?).	Memoirs of Nehemiah and of Ezra. Prv 1-9 written as preface to Prv 10ff.	
4th-3rd			Jonah(?). Joel(?). Isaian Apocalypse (24-27(?)). Deutero-Zechariah (9-14(?)).	Chronicles' History. Sayings of Qoheleth (Eccl) edited by students. Collection of Ps(?).	
2nd				Esther(?). Daniel.	Sirach (ca. 190). 1 Enoch* (ca. 175-). Jubilees* (ca. 150). Baruch (composite). Tobit. Judith. Aristeas*. Testaments* (?). Gk Esther. Gk parts of Daniel. 1 Mc (ca. 100).
1st					2 Mc. Wisdom. 3 Mc*. 1 Esdras* 3-5. Pss of Solomon.*

Jewish writings of the 1st and early 2nd cents. AD include: 4 Mc\*; Assumption of Moses\*; Apocalypse of Ezra\* (2 Esdras 3-14); 2-3 Baruch\*; Prayer of Manasseh\*; Testaments\*(?); Sybilline Oracles\* (books 3-5). (?) = Date uncertain.

## THE PLURALITY OF NEW TESTAMENT THEOLOGIES:

There are many different theologies and theological emphases within the New Testament. We can stress three kinds of theological differences:

1. differences between authors in general approach;
2. differences between authors in regard to certain problems or concepts;
3. differences within a single author

The differences between theologies or in theological perspectives arise from many different grounds. First of all, they arise from the simple fact that the authors, as authors, are themselves different, coming from different backgrounds and thus reflecting in their own theological perspectives their own cultural and religious backgrounds, as well as their own individual insights. Luke was most probably a Gentile, hence a convert from paganism, probably a Hellenistic Greek from Antioch; Mark was a Hellenistic Jew of the Jerusalem community; John probably a Palestinian Jew, possibly with some experience of the Qumran community; and Paul a Jew born in the diaspora but raised in Jerusalem "at the feet of Gamaliel." Secondly, the authors addressed themselves to different audiences or communities. Thirdly, they often drew on different traditions. Fourthly, they wrote at different times and in light of different historical circumstances. Thus the approximate compositions of the different NT books should be kept in mind. The approximate dates:

<u>Early 50's</u>	<u>Late 50's</u>	<u>Early 60's</u>	<u>Mid 60's</u>
1 Thessalonians	Galatians	Philemon	1 Timothy
2 Thessalonians	1 Corinthians	Colossians	Titus
	2 Corinthians		2 Timothy
	Romans		1 Peter (?)
	--Philippians--		James (?)
			Hebrews (?)
			MARK
<u>70's-80's</u>	<u>90's</u>	<u>100-125</u>	
MATTHEW	JOHN	2 Peter	
LUKE	Apocalypse	Ignatian Epistles*	
Acts	1 John	Didache*	
Ephesians	2 John		
Jude (?)	3 John		
	1 Clement*		

1. Differences Between Authors in General Approach. Luke reflects the universalist perspective of the Gentile Christian; thus he shows a special concern for minorities, segregated groups, and the underprivileged. Samaritans, lepers,

\*non-canonical writings

publicans, soldiers, public sinners in disgrace, unlettered shepherds, the poor, and women--all have a special place in his Gospel. Luke tends to view the life of Jesus in the light of the Resurrection; thus in his Gospel Jesus is often addressed as "Lord." His is one of the most explicitly theological of all the synoptic gospels; both his Gospel and Acts are carefully structured in terms of salvation history with a movement during the life of Jesus from Galilee to Jerusalem where he is glorified; then after Pentacost there is a movement in the book of Acts outward from Jerusalem under the guidance of the Spirit to the ends of the earth, represented by Rome where the book ends. Luke does not stress the Kingdom of God as a present reality as in Matthew; the Kingdom of God is a Jewish-Palestinian concept. When Luke does use it, it is always in an eschatological sense. He sees in the life and prayer of Jesus a model of the Christian life; thus whenever he quotes the saying of Jesus that one must take up his cross and come after him, Luke always adds the word "daily." He stresses especially the prayer of Jesus, and situates important events in Jesus' life within the context of prayer (cf., Luke 3:2;ff.; 5:16; 6:12; 9:18; 9:28 ff; 11:1 ff; 22:42; 23:46).

Mark is the earliest canonical Gospel. It can be divided into The Mystery of the Messiah (1:14-8:33), in which Jesus both conceals his messiahship because his true identity is misunderstood by all, and reveals it in his activity, especially through his miracles; and The Mystery of the Son of Man (8:31-16:8), a section concerned less with miracles and more with explicit teaching, revealing the messiah as the suffering Son of Man. Mark also superimposes a theological structure on the nature of true discipleship to counter the failure of the disciples to understand (8:32-38; 9:32-37; 10:35-45).

Matthew's Gospel reveals his Jewish background; it is centered on Jesus as the fulfillment of the Old Testament which he refers to more than Mark or Luke. Jesus is clearly presented as the Messiah or Christ, the Son of David. His attitude towards the Law is much more reverent (in great contrast to Paul's) and he stresses the deliberate rejection of Jesus by the Jews. The theme of the Kingdom or Reign of God as a present reality dominates Matthew's Gospel and he identifies it with the apostolic Church.

John's Gospel has often been called the "spiritual gospel." It is written from the point of view of the Resurrection (as in Jesus' discussion of the relation of Baptism and the Spirit with Nicodemus early in his public life). John has a great interest in sacraments which are treated symbolically, and in the Christian community as animated by Christ's presence through the Spirit, and



is very concerned with the question of what is faith, of what it means to believe in Jesus. His is not a Gospel of the Kingdom but speaks of Jesus himself as the center of the Christian life, as the way, the truth, and the life. There is a tension in John's eschatology between what is already realized and what is to come that cannot facilely be reduced to either term (as in Bultmann). His Christology is highly developed; Jesus is the preexistent Son and Word of God become flesh. In many ways John's Gospel is a mystical theology centered on Christ.

Paul's theology is a topic too vast and comprehensive to sketch easily. He was powerful as a speculative theologian, and his theology is a classic study of the movement of Christianity of its deep Judaic roots in the OT into that of the Hellenistic World (a movement true also of Paul). So much is this true, that Paul has often been falsely accused of divinizing Jesus and Hellenizing Christianity. Three perspectives or concerns dominate hhs theology: (1) soteriology, (2) anthropology, and (3) ecclēsiology and the Christian moral life. Thus he presents a comprehensive theological view of the role of Christ in salvation history, of sin in its history and effects, of the Spirit, of Faith and Baptism. We can look at some of these concepts more closely in relation to their perspectival differences with some of the other NT writers.

## 2. Differences Between Authors in Regard to Certain Problems or Concepts.

Paul's concept of the Church as the Body of Christ is very different from the emphasis in the synoptics on the Kingdom of God and from John's threament of the Church in terms of the mystical union of Christ and the Christian. Paul stresses Baptism as entrance into the Paschal mystery of Jesus and as initiation into the Christian community, while John sees Baptism as the communication of the Spirit and Luke sees it as a sign of conversion. Paul's ecclesiology reflects much more the loose structure of the early Greek churches, while Luke's represents the more formal, structured Church of Jerusalem (although too much has been made of this, i.e., Küng, who overemphasizes the charismatic structure of the Corinthian Church). An extremely important question from the Catholic point of view is whether or not the early churches founded by Paul had presbyters. Presbyteroi are not mentioned in any of Paul's letters universally recognized as authentic (thus excluding the Pastorals), although Luke frequently speaks of them in the Jerusalem Church and mentions Paul as appointing presbyters in his churches (Acts 14:23). Many scholars think that this is a view retrojecting

later Church structure and order into the early Pauline churches. It does represent a theological difference, although not necessarily an unsolvable one.

Another example of pluriform theologies can be seen in the different concepts of "apostle" in Paul and Luke. For Luke, an apostle was a companion of the historical Jesus from the beginning of his ministry and witness to his resurrection; as a group the apostles represented a kind of council governing the early Jerusalem Church, "presiding over the multitude when meetings are called affecting the destiny of Christianity." They were not missionaries. For Paul, on the other hand, the important aspect of the apostle was his missionary activity. His concept of the apostle was formed on the basis of his view of his own work in the Church; ;an apostle (1) saw the risen Christ and was called by him; (2) was sent on a mission to proclaim the Gospel; and (3) in his own life imitated the death and resurrection of the Lord (cf. Brown, Priest and Bishop).

3. Differences Within a Single Author. Here we can point to Paul and note the expectation of the immanent return of the Lord in his early letters (1 & 2 Thess.), a view which one can witness changing as the letters advance along with the advancing history. Often one can trace a development of Paul's thinking through the chronology of his letters; thus Galatians treats of the problem of the relation of the Law to Christians, while Romans presents a developed treatment of the whole question of justification and the Law; there is also a much more developed, cosmic Christology in the later letters, Ephesians, Colossians, and a much more formal ecclesiology in the later Pastoral letters (if these are to be accepted as genuinely Paul's).

**SUMMARY TO THE QUESTION, "WHO IS JESUS?"** An examination of three stages of the evidence.

- I. What Jesus claimed: Here we critically examine the NT evidence, in order to reach the actual words and actions of the Jesus of history. The key concern here is to discover as a minimum what the historical Jesus actually did and said himself, as opposed to what the NT writers attributed to him.
1. Jesus announced the coming of the "reign" or "kingdom of God."
    - kingdom of God, not just announced and proclaimed, but was present among the people in the person of Jesus
    - "signs and miracles" as testimony that the power of God was indeed among the people in the person of Jesus (cf Lk. 4:18ff.; 7:18ff).
    - accepting the coming of the reign of God-was contingent upon accepting Jesus: the demand of Jesus for faith.
  2. Jesus' awareness of his own unique relation to the Father: "ABBA"
    - "abba" was an Aramaic familiar form of speech, used for one's own father; it would be similar to our "daddy"
    - nowhere in the prayer literature of ancient Judaism was God addressed as "abba"; nor was "father" used of God in any personal sense in OT: Y as Father was the Father of Israel, i.e., of the people, but no Jew would have dared to address God as "father"
    - yet "father" was Jesus habitual way of referring to God, 170 times in gospels; he continually addressed God as "my father"
    - Jesus also used the familiar form "abba", something no Jew would have dreamed of doing (Mark 14:36; cf Rm. 8:15; Gal. 4:6)
    - therefore: says something about the unique Sonship of Jesus, and expresses the ultimate SOURCE of his mission and authority.
    - term "abba" was used in prayer by the early Church (Rm. 8:15; Gal. 4:6)
  3. At the LAST SUPPER, Jesus explicitly established the new covenant, associating its establishment with his sacrificial offering of his body and blood, his life, for the sins of the many
    - using imagery and language of the Servant of Yahweh (2nd Isaiah)
    - POINT: only God could establish covenant; therefore, eucharistic institution as new covenant rite tells us something about the self-understanding of Jesus.

4. Term "Son of Man"

- II. What did the NT claim in regard to Jesus? Here we are dealing with a different kind of evidence; the evidence of the early Church, reflected in its inspired writings, as the Church's faith in the Jesus as Lord came into written expression.

1. Jesus was given divine titles:
  - a) "Lord" (kurios): Greek word used to translate Yahweh, was very early applied to Jesus (1 Cor. 11:23ff.)
  - b) "Son of God"
  - c) "Son of Man" who comes in glory to judge the living and the dead (Matt. 25:31-46; Mk. 8:38; Lk. 12:8-9).
    - in the gospels, only Jesus applies this title to himself
  - d) "Word of God" John 1:1ff.

- e) "I AM" passages in John's gospel; is name Yahweh translated literally. John 8:24,28,58.
  - f) Confession of Thomas "My Lord and my God" John 20:28
2. Jesus was described as exercising divine functions:
- a) forgiving sins: synoptic gospels, passim.
  - b) judging the living and the dead: Matt. 25:31-46; Mk. 8:38; Lk. 12:8-9; John 5:27; Acts 10:42; 17:31; 2 Cor. 5:10.
  - c) role in creation: Prologue of John; Col. 1:16
  - d) salvation: Matt. 1:21; 4:12; 15:11; Phil. 3:20; Eph. 5:23; John 12:47; 3:7; 20:22-23; 2 Tim. 1:10.
3. Jesus was worshipped in early Church: but worship is due only to God:
- a) doxologies (formulas of praise and blessing addressed to God) are addressed to Jesus: 2 Pet. 3:18; Rm. 9:5
  - b) prayers addressed to Jesus:
    - Acts 7:59-60: Stephan at death: 'Lord Jesus receive my spirit....Lord lay not this sin to their charge.'
    - 'Maranatha' 1 Cor. 16:22, is Aramaic for "our Lord come"
    - 1 Thes. 3:11-12; 2 Thes. 3:5; 16
    - John 14:14: "If you ask me anything in my name I will do it."
    - the readiness of first century Christians to pray to Christ is strong evidence of their belief in his divinity.
  - c) quotations from OT which are transferred from Y to Christ:
    - "stone rejected by the builders" idea in synoptics, Acts Roman, Ephesians, and 1 Peter, based on Isaiah 8:13-14: "The Lord of hosts, him shall you sanctify; and let him be your fear, and let him be your dread. And he shall be for you a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel."

### III. What did the Church in her official teaching claim:

- 1) Council of Nicea (325). Council represented the Church's response to Arian heresy which denied the divinity of Jesus, asserting that he was a creature, though the first born of all creation. Creed from this Council forms the basis of the present Creed used by the Christian churches:

We believe in one God the Father All Mighty, maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and arose on the third day, ascended into the heavens, is coming to judge the living and the dead.



# JOHN'S MESSIANIC PREACHING

Matt. 3:11-12

11 "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. 12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

Mark 1:7-8

7 And he preached, saying, "After me comes he who is mightier than I, the throng of whose sandals I am not worthy to stoop down and untie. 8 "I have baptized you with water; but he will baptize you with the Holy Spirit."

Luke 3:15-18

15 As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, 16 John answered them all, "I baptize you with water; but he who is mightier than I is coming, the throng of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. 17 His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." 18 So, with many other exhortations, he preached good news to the people.

## JOHN'S IMPRISONMENT

Luke 3:19-20

19 But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, added this to them all, that he shut up John in prison.

## THE BAPTISM OF JESUS

Matt. 3:13-17

13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 14 John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" 15 But Jesus answered him, "Let it be so for now; for thus it is fitting for us to fulfill all righteousness." Thus he consented. 16 And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove and alighting on him; 17 and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

9 In those days Jesus came from Nazareth of Galilee

and was baptized by John in the Jordan. 10 And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; 11 and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

21 Now when all the people were baptized

and when Jesus also had been baptized and was praying, the heaven was opened, 22 and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thus art my beloved Son; with thee I am well pleased."

*Jesus sees vision -  
all hear voice*

*Jesus sees vision*

*Jesus baptism story - evang.  
explains why John baptised  
Jesus - 'cause John was one  
& repentance - Jesus didn't  
need repentance*



Identify and give the significance of each of the following:

- 1) Lord-vassal treaty : a lord-vassal treaty is typified by beginning with
  - ① an introduction or prologue, introducing the two parties and the present situation
  - ② the terms of the covenant (i.e. "then shall not...")
  - ③ The results should the covenant or treaty be broken.
 - This is the type of treaty that God entered into with the nation of Israel - literary form helps date Israel's concept of covenant.
- 2) Epic of Gilgamesh : The Epic of Gilgamesh is a Babylonian myth that corroborates with the story of Noah and the Flood. It, like the creation story, gives rise to the questions as to the origin of the flood story in Genesis.
- 3) Uriah the Hittite : Uriah was the husband of Bathsheba, ~~husband~~. David and Bathsheba had committed adultery - resulting in Bathsheba getting pregnant. Then David tried to get Uriah to have intercourse with his wife so that when the child is born Uriah would think it's his. This fails so David has Uriah killed. David was eventually punished for this act and it marked a big turner in his life. From then on there was problem in David family.

Answer carefully the following questions:

4) List four themes characteristic of the preaching of the prophets.

- 1) A return to God
- 2) Israel the adulterous bride
- 3) the coming of God's judgement for people's sins.
- 4) Following the fall : the promise of God's future salvation

5) McKenzie states that "the word of Yahweh may be called sacramental in the sense that it effects what it signifies." Explain and give several examples.

To the semetic mind to know a person by name is to have or possess a bit of that person. He's not "Peter son of John," but "Peter." To know

someone by name is not to identify someone by something else (i.e. "son of John") but to identify someone by himself (i.e. "I Am who I Am"). When Yahweh, we have and know the personal name of God. We don't know him as "the God of our fathers" but as "Yahweh." To know his name is a gesture of God to enter a very personal relationship with man.

6) How does the idea of salvation change and take on a new meaning after the exile? (Answer on the back)

Prior to the exile, when the Jewish nation thought of "salvation" they thought of Moses and the Exodus - that is, God leading his people out of captivity. But now after the exile their attention is turned to the imminent salvation of God in their own life. They look forward to the day when God will lead them too out of captivity as he did with Moses.



RS 135

QUIZ

Identify the following:

Deuterocanonical books: the 7 books listed in the Catholic canon of scripture not found in Protestant Bibles: Tobit, Wisdom, 1+2 Macc., Sarah, Judith, etc.

Song of Miriam: this song is believed to be the old psalm or song in the Bible

-1

Ishmael: Ishmael was the son of Abraham through Hagar and Egyptian hand-maiden of Sarah's (Muslim tradition calls him, and not Isaac, the son of promise)

Canon: the official list of books recognized as sacred in the old and new testament

Answer briefly but carefully the following questions:

1) List four parallels between the Enuma Elish and Genesis (1:1-2:4a) accounts of creation.

1. That the material world was created out of watery chaos
2. That the earth was a disk
3. That the sky was a dome - keeping out the waters

-2 4. That ~~there was one creator.~~

2) Define Tradition in the broad, religious sense, and list two different ways in which the Roman Catholic Tradition comes to official expression.

-2 Tradition is to retain a concept or principle in actions or writings so as to keep the ~~tradition~~ concept or principle of the traditions founder alive.

1. The liturgy of the Mass - OK
2. The ~~Canon~~ Canon of Scripture

3) What event led to the combining of the J and E traditions?

The destruction of the ~~the~~ Northern Kingdom of Israel by the Assyrians brought the J and E trads. together. The survivors of the Northern Kingdom sought refuge in Judah and in the process ~~the~~ brought their traditions.



-2

RS 135B

42:1-7,9 of Isaiah:

- 1 Here is my servant whom I uphold,  
my chosen one with whom I am pleased,  
Upon whom I have put my spirit;  
he shall bring forth justice to the nations,
- 2 Not crying out, not shouting,  
not making his voice heard in the street.
- 3 A bruised reed he shall not break,  
and a smoldering wick he shall not quench,
- 4 Until he establishes justice on the earth;  
the coastlands will wait for his teaching.
- 5 Thus says God, the Lord,  
who created the heavens and stretched them  
out,  
who spreads out the earth with its crops,  
Who gives breath to its people  
and spirit to those who walk on it:
- 6 I, the Lord, have called you for the victory of  
justice, - social justice - Jesus talks to Pharisees who "say long prayers for a pretence  
and destroy widows' houses." Matt.  
I have grasped you by the hand;  
I formed you, and set you  
as a covenant of the people,  
a light for the nations,
- 7 To open the eyes of the blind,  
to bring out prisoners from confinement,  
and from the dungeon, those who live in  
darkness,  
.....
- 9 See, the earlier things have come to pass,  
new ones I now foretell;  
Before they spring into being,  
I announce them to you.

The Baptism of Jesus, the transfiguration

Benevolence and meekness at the  
messiah - quoted in Mt. by Mt.

The people cut off - Caesarea Philippi,  
Tyrus, Sidon, Transjordan??

Genesis - recreation

discourse proving messiahship of Jesus  
in Mt. go. inquiry of John B's disciples  
in the synagogue of Capernaum

NT. things of the new wine and the old wine-  
skins

Jesus, according to Matt. "Does not your father grieve for  
you? Before you even ask he knows what  
you need."

1. What prophet is speaking here? Isaiah
2. What is the context and general meaning of this passage? a servant of Yahweh  
Telling of a new work of God
3. Underline the various eschatological images used here and identify them  
as to source and type.
4. Relate this passage specifically to the New Testament.



$$\begin{array}{r} -4 \\ -2 \\ \hline -6 \end{array} = 94$$

Joe Bustillos

# RS 135 :: ROOTS OF CATHOLIC CHRISTIANITY:

Answer the following questions carefully:

1. point out the difference between the kerygma of Jesus in his historical ministry and the apostolic kerygma of the early Church.

The kerygma of Jesus was "The kingdom of God is at hand." The kerygma of the early Church on the other hand was "This Jesus whom you crucified, is now alive, ordained by God to be both Lord and Christ." (paraphrase) Jesus spoke about the imminency of the kingdom, the apostles spoke as if the kingdom had arrived (after pentecost) that is the new salvation of God

2. In what sense is John's gospel 'theologically more sophisticated' than the synoptics? Give examples.

John's gospel shows a great amount of meditation spent in allowing the truth of Christ, just who he really is, to be revealed. The prologue is an excellent example: In the beginning was the word and the word was with God, and the word was God. "I."

Good!

3. What problem in the early Church do the different accounts of the baptism of Jesus suggest? What does this suggest about the early Church in regard to the question, 'who is Jesus?'

Matthew ~~and~~ apologizes for Jesus being baptized - baptized was for the remission of sins - but Jesus was without sin.

-4

suggests that as Church began to realize more completely who Jesus was - it became more uncomfortable w/ this story of the "sinless one" receiving John's Bapt.